

13. He who directs towards the
worshipper his
well-yoked prancing steeds,—he, (!NDRA),
the swift
bearer of blessing, (produces) rain,—he?
who being
comparable only to himself¹ is delivered
(from all
his enemies).
14. SAKRA verily overpowers; TKDBA.
overpowers
all his enemies; he, worthy of love,
abiding beyond,
cleaves the cloud smitten² by his
thunder-voice.
15. (IJSTDBA), like a young boy, has
mounted his
splendid chariot; he makes ready³ for his
father and
mother the great deer-like many-
functioned cloud.
16. Handsomed-jawed (IISTDBA),
householder, mount

(fire penetrates and purifies) a beautiful perforated
iron image").
Sayana a, however, here takes the seven rivers as the
Ganges, etc.,
and Yaruna's palate as the ocean. Prof. Both takes
sunny *am*
sushirdm as fern. ace. agreeing with *kd&udam*,
"welchem die
siehen ITlusse zustromen, wie in einen
schaumenden hohlen
Sehlund."

¹ Sayana obscurely interprets *upamd* as
tvpamana-'bhuta. The
St. Petersburg Diet, takes it as an adverb, "in
close proximity."

² The words *odanam packyamanam* would usually
mean "rice
when cooked ;" but Sayana takes *odana* as "a
cloud" on Yaska's
authority (!N"aigh. i. 10), and *pachyamdna* as
tddyamdna, but cf.
the next Terse.

³ Here Sayana seems to take *pach* in its-usual
signification,

"to cook, to mature;" he explains it as
vrishtyabhimu&ham
Jcaroti, "Indra makes the cloud ready for
raining."* *Mriga*,
"deer-like," he explains as "wandering hither and
thither like
a deer," or "to be sought by all." Perhaps we
might translate
the line as a rude metaphor of primeval times, "he
roasts (with
his thunderbolt) the wild mighty buffalo (the
cloud) for his
father and mother."